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THE APRIL MONIST.

Prof. Ferdinand Hüppe, the well-known Professor of Hygiene in the University of Prague, contributes an interesting and important article to the April Monist on *The Causes of Infectious Diseases*. Professor Hüppe is a bacteriologist of the modern school, but nevertheless opposes the main doctrines of Koch, Pasteur, and Virchow; few will dissent from the reasonableness of the position he takes, which harmonises the facts of the new theories with the established principles of the old. Both physicians and laymen will be interested in Professor Hüppe's presentation of modern bacteriology.

In the same number, the Italian criminologist, Prof. Cesare Lombroso seeks to establish his favorite theory of the degeneracy of genius by considering certain *Regressive Phenomena in Evolution*. Dr. Woods Hutchinson discourses eloquently and with rare ability upon *Lebenslust*, or the joy of life. A distinguished English writer, E. E. Constance Jones, discusses *An Aspect of Attention*. Prof. John Dewey of the University of Chicago treats of ethics in the light of evolution. And finally, the editor, Dr. Paul Carus, in a long article on *The Unmateriality of Soul and God*, seeks to lay a firm foundation for correct views of these momentous questions. The number concludes with entertaining Literary Correspondence from Europe, and the usual number of Book Reviews in the fields of science, philosophy, and religion. (Single numbers, 50 cents; annually, \$2.00. Chicago: The Open Court Publishing Co., 324 Dearborn St.)

BOOK REVIEWS AND NOTES.

LES CROYANCES DE DEMAIN. By M. Lucien Arréat. Felix Alcan, 108 Boulevard Saint-Germain, Paris. 1898. Pages, 176. Price, 2 fr. 50.

The distinguished French writer and critic, M. Lucien Arréat, whose name is well known to the readers of *The Open Court* and *Monist*, has just published a no-

table booklet entitled "The Beliefs of To-morrow," in which he has devoted his wide historical and scientific knowledge and no little power of analysis to the solution of the great religious questions which are agitating humanity. M. Arréat has not set himself in this work the Herculean task of defining in precise terms the religion of the future, but has contented himself with merely adumbrating the probable course of religious development viewed as the logical outcome of the reigning disorganisation of civilised beliefs. Though the sciences of sociology, biology, psychology, ethics, and the history of civilisation have been largely drawn upon, the author's exposition is yet simple and popular and would appeal to the reading public at large with as much force as it does to thinkers.

A great part of the author's inspiration has been drawn from the circumstances attending the late Parliament of Religions in Chicago, and the views of both *The Open Court* and *The Monist* have received flattering consideration. We selected from advance proof-sheets, and published in the February *Open Court*, a portion of one of the chapters which will have given our readers some conception of the direct and positive way in which M. Arréat has attacked these problems. The necessity of religion for regulating conduct in life, the author frankly admits. He shows what an infinitesimal part of the world's population is really leading an irreligious life, and that even in the case of this minority but a few have obtained the genuinely scientific state of mind and have stripped from their spiritual being all traces of the old sectarian life. In nearly all, the nucleus still remains. He points out the danger and vanity of radical negations. He sees in the partial degeneracy of all classes of societies the results either of a lack of religious belief or of a revolt against the meagre intellectual and spiritual contents of existing religious beliefs. Philosophical doubt, he says, has its grandeur, but it is the privilege of rare minds only. The average man cannot safely occupy it. New and disturbing forms of mysticism are arising, while amid all the conservatism and all the disintegration the leaders of the old religions, will neither see nor understand the reason for the persistence of their creeds or for their partial transformation.

The fact is, the mass of men are still vainly groping after the solution of the same old problems. Their needs must be satisfied, but they must be satisfied by the knowledge of to-day, and not by the knowledge of centuries ago. In contrast to the conservatism of the people appears the wild temerity of reformers. Who will solve the perplexing situation? Who will re-formulate for us the truth that still exists in the old and which has found its literal and artistic incarnation in the hearts and in the civilisation of untold generations of people, and in addition clothe the results in the verified terms of modern science. There is an ideal in the world,—an actual, realisable ideal. The whole body of human knowledge and of human science, which is speedily being transformed, points unflinchingly to it.

It is to such problems as this that the author has sought to sketch tentative answers. He has cast his work into two parts: (1) the certitude which exists; (2) the conjectures which can be formed concerning their outcome. The first part embraces seven chapters entitled: "The Religious Question"; "Mechanical Justice in Nature"; "Moral Justice in Life"; "Man and Moral Evolution"; "Individual Sanction"; "The Sanction of History"; and "Progress and the Human Ideal." The second part is likewise divided into seven chapters: "The Cosmos"; "The Soul"; "God"; "Religion and Science"; "The Religious Sentiment"; "Education and Worship"; and finally "Special Questions." To all a Conclusion has been added, while the Introduction to the book, "The Parliament of Religions," summarises the work and significance of the great Chicago Congress.

The questions mentioned have all been treated by M. Arréat with competency and penetration, and we can cordially recommend the little book to our readers and give them the assurance that they will derive great profit and edification from its perusal.

T. J. McC.

Miss Jane Addams, of the Hull House, Chicago, has published in *The International Journal of Ethics*, April, 1898, an article entitled "Ethical Survivals in Municipal Corruption." We find here an extremely interesting and instructive analysis of the psychology of the inhabitants of poorer wards of large cities. They elect the "good" man, and their standard of goodness is very different from the inhabitants of the better-educated quarters. What of it, if an alderman is a boodler and is publicly known to sell franchises and contracts for a consideration in money, so long as he is good to the widow and the fatherless, so long as he assists a boy of a voter who got into trouble with the police, so long as he proves to have a "pull" with the magistrates and can fix up matters with the State's attorney, so long as he distributes turkeys on Thanksgiving day among the poor, gives wedding presents, procures passes from the railroads for his constituents to visit friends, and has always an open purse for benefit entertainments, fairs, and other occasions. The idea prevails that he takes the money from the rich and distributes it like another Robin Hood among the poor. He is not elected because he is corrupt, but rather in spite of it; and the truth is that his standard of morality suits his constituents. He exemplifies to them their type of a good man. That after all the poor suffer more than the rich under his mismanagement is not obvious. When the water is foul the prosperous can buy bottled water from distant springs; the poor are limited to the tainted city supply. When garbage contracts are not enforced the rich have the means to remove it themselves, while the poor are helplessly exposed to the foul atmosphere of their surroundings. But the worst view of these conditions consists in the lowering of standards; for what shall become of the upgrowing generation if they are told that a certain kind-hearted, good alderman owes his success in life to law-breaking. Miss Addams, living in her settlement among the poor, and knowing of these conditions from her own experience, has found it necessary to enter into politics, for politics touch the vital interests of all, and it will not do to shirk the responsibilities on election days. We are living in a democracy, which means that we are bound to move forward or to retrograde. No one can stand aside, for our feet stand on the same soil and our lungs breathe the same air.

The publishers of *The Open Court* will be pleased to receive copies of the February number from readers who may have no special need for them, and will send in return any future or any current number of the magazine.

The series of Professor Cornill on *The History of the People of Israel* concludes with the present number of *The Open Court*. We hope that all our readers have followed Professor Cornill's brilliant portrayal of the fortunes of the Jewish race with the interest which it has deserved. The series will soon be published in book form.

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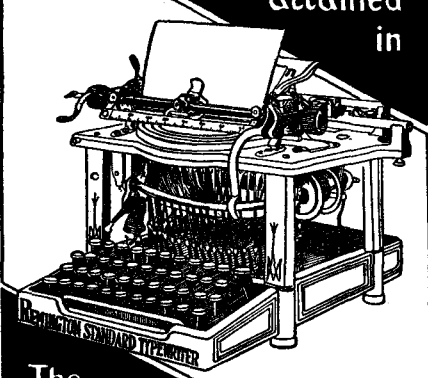
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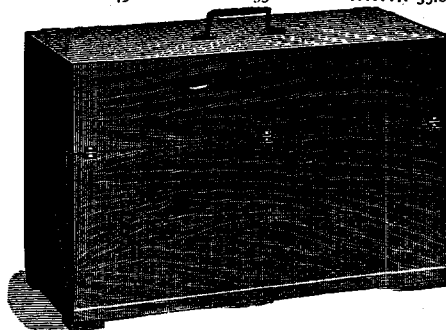
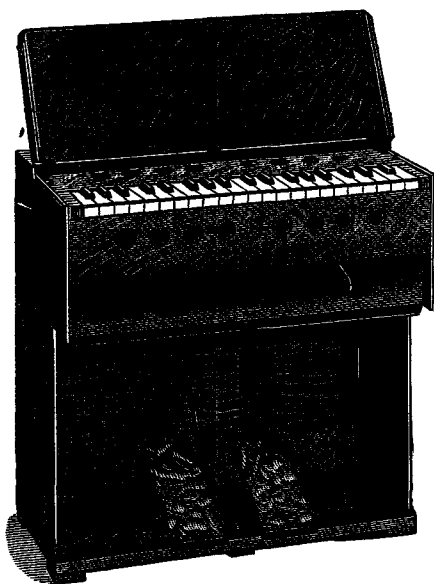
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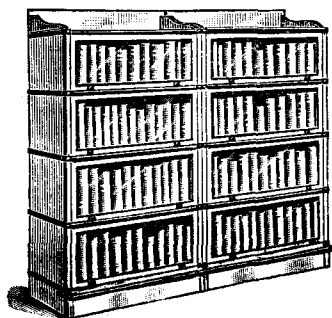


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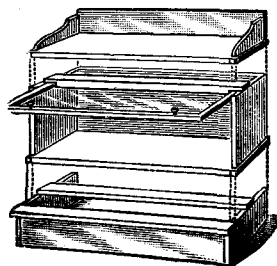
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